

A NEW
ADVENTURE
OF
TELEMACHUS.

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By the AUTHOR of the DIALOGUE on
BEAUTY, in the Manner of PLATO.



L O N D O N :

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ADVANCE

OF

TELEGRAPHY



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PREFACE.

THE following Piece
sprung from The Ad-
ventures of TELE-
MACHUS, in the same
Manner as that cele-
brated Performance in
the Epic Kind of Poesy
is engrafted on the Odyssy of HOMER.
It is needless to explain the Connection
between the Fable of the TELEMACHUS,
and this Continuation of it ; or to de-
scribe

scribe the Characters borrowed from thence, with which the Reader is presumed to be well acquainted: It will be sufficient to observe, that this Poetical History is continued from the Departure of TELEMACHUS from Salentum, at the End of the Twenty Third Book, according to the Division made by the Author; for he himself left his Work divided into Twenty Four Books, in Imitation of HOMER.

THERE is a remarkable Passage inserted in the Edition printed at Paris, by his near Relations, from the Original Manuscript left by the Archbishop of CAMBRAY, which is not found in any of those Editions which came out in his Life-time, unknown to him, and disapproved by him. In this Authentic, tho' inconsistent Part of this noble Work, filled with the Praises and the Maxims of Liberty, this great and good Man has unhappily laid down a most certain Method of Religious Slavery, in the Advices he has introduced MENTOR giving to IDOMENEUS, with regard to

to the Differences of Opinion, between DIOPHANES Priest of JUPITER CONSERVATOR, and HELIODORUS Priest of APOLLO. The Design of this new Episode (or Adventure, in the Language of this Writer) is to represent the Disturbances raised in the Kingdom of IDOMENEUS, who is here supposed to have followed the Counsel of MENTOR; and to shew how these Disturbances ceased, upon his changing his Conduct, by the Direction of a Contrary Oracle. Thus the Spreading this dangerous Advice is attempted to be obviated, in the same agreeable Manner it was first insinuated, by representing in the Lights of Poesy the fatal Consequences of a Prince's following it; and by painting out, under the feign'd Heathen Characters first introduced by Mr. FENELON himself, the fiery Spirit of Popery, and the different Temper of its Contrary. If this little Sketch, copied after so fine a Genius, does not afford an equal Entertainment to such as taste the Pleasures of Invention and Colouring; it will at least have the

Advan.

Advantage to convey to the Minds of Men, a Lesson of the utmost Importance to Mankind in general, and to the Nation of Great Britain in particular.

AS the Passage which occasioned the following Piece, is in the Hands of very few English Readers, the several Translations already dispersed having been done from the first French Editions, it is thought proper to be here inserted.

“ IDOMENEUS ——— represented to
 “ MENTOR, that if he left him, he
 “ should be entirely at a Loss how to
 “ compose and regulate a Controversy
 “ that had just then arisen, between
 “ DIOPHANES Priest of JUPITER
 “ CONSERVATOR, and HELIODO-
 “ RUS Priest of APOLLO, upon the
 “ Subject of Presages, taken from the
 “ Flight of Birds, and the Entrails of
 “ Beasts, MENTOR answers him thus:
 “ Why should You concern your-
 “ self

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“ self with Sacred Affairs? Leave
 “ the Decision of such Questions, to
 “ the ETRURIANS, who are in Possession of the Traditions of the most
 “ Ancient Oracles, and are inspired for
 “ this very Purpose, that They may be
 “ the Interpreters of the Gods. Employ your Authority only to stifle
 “ these Disputes in their very Birth.
 “ Shew neither Partiality nor Prejudice. Content You yourself with
 “ the Office of supporting the Decision, when it shall be made by Others. Remember, that a King ought
 “ to be Himself subject to Religion, and
 “ that he ought never to undertake
 “ to regulate it. Religion comes from
 “ the Gods, and is above all Kings.
 “ If Kings mix themselves in Affairs of
 “ Religion; instead of protecting It,
 “ they put it into a State of Servitude.
 “ Kings are so powerful, and other Men
 “ so weak, that All will be in Danger
 “ of being changed and corrupted at the
 “ Pleasure of Princes, if they once come
 “ to enter into Questions which regard
 “ Sacred Things. Do You, therefore,
 “ leave

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“ leave the Decision of all such Que-
 “ stions, in its full Freedom, to the
 “ Friends of the Gods ; and confine
 “ yourself to the Office of repressing
 “ and restraining, by your Power, those
 “ who shall not obey their Judgment
 “ when once it shall have been pro-
 “ nounced.





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PAPER I. *

IDOMENEUS remained inconsolable after the Departure of his God-like Guests; and found no Relief in their Absence from the Glory he had purchased by their friendly Aid. In vain he lifted his Eyes to the rising Towers of *Salen-*

* This Piece was published first in the *London Journal*, in several Papers, in the Year 1724; the same Division is therefore here preserved.

turn, adorned with Trophies gained by the Sword of *Telemachus*; or turned them to the golden Prospects of expanded Plains, taught to flourish by the Wisdom of *Mentor*. He hears with Regret the Applause of crowded Theatres, celebrating his war-like Triumphs; and listens, undelighted, to the rustick Songs of the sincere Swains, reciting in every Field or Mead, the humble Blessings of his yet peaceful Reign. Displeased with the vain Arts of diverting his nobler Care, he visits the soft Retreats and solemn Shades, so lately graced with the Presence of the Illustrious Strangers, and honoured with their frequent Converse: The solemn Shades and soft Retreats renew in sweet Remembrance, or restore in Slumbers, the pleasing Form and Voice Divine of the concealed Goddess and the Heroic Youth.

WHILE thus retired in pleasing Solitude, he mourns the Absence of *Telemachus*, and meditates the sacred Counsels of *Mentor*; *Diophanes* and *Heliodorus*, the Priests of *Jupiter* and *Apollo*, graced with the Ensigns of their Gods, the beamy Lightening and the Laurel Crown,

Crown, approach with unwelcome Debate the silent Recess. Enflamed with pious Relentments, and inspired with Zeal to assert the Rights of injured Gods, They both claimed with equal Confidence the Protection of the impartial Monarch. The trembling Groves shook with a solemn Awe, and the listening Pines bent their Heads in sign of Attention.

DIOPHANES, fond of Pre-eminence, and proud of the Title of *Supreme Interpreter* of the *Will* of *Jupiter*, claimed the sole Honour of declaring the Decrees of Fate, and disdained a Rival in the Skill of Augury. *Heliodorus*, adorned with every Art and every Gift of his inspiring God, pretended to equal Knowledge in explaining the mysterious Sense of Oracles. He drew Crowds of Worshippers by the Power of his enchanting Lyre, and the Charms of his persuasive Eloquence: The Temples resounding with ceaseless Harmony, directed by his Hand or Voice, were filled with rich Clouds of Incense; and the loaded Altars glowed with frequent Hecatombs. The Hymns he made in Honour of *Apollo*, were repeated be-

neath every consecrated Grove, and beside every Fountain; and, convey'd by willing Echoes, filled the Vales and Thickets with his Name, and taught the Woods and Mountains to adore.

THE Band of Priests, over whom *Heliodorus* presided, were instructed in these nobler Arts, and distinguished by the Favour of the Muses, from the mute Train who followed the greater and more flourishing Interests of *Diophanes*. This jealous Tribe had long observed, with secret Envy, the rich Offerings consecrated to the vocal Shrines of *Phæbus*, and the numerous Throng of Votaries who frequented his Altars. They affected to pity the deluded Multitude, led astray by these enchanting Arts; and meanly wished to suppress the sacred Harmony, they despaired to imitate.

THE long-concealed Hatred between those Religious Parties, by an unlucky Incident, was kindled into the fiercest Contention, like a sudden Flame. A Temple had been newly dedicated to *Apollo*, which seemed to rival that of
Jupiter

Jupiter in Magnificence. Beneath the lofty Dome was seen standing on a Pedestal of *Parian* Marble (on the Sides of which the Harp and Quiver, with all the Attributes of his Deity, were expressed in mystick Sculpture) the sprightly Figure of the youthful God, grasping in his Hand a Bow, unbended. On the vaulted Roof, the Pencil had lavished all its Art to display in Colours (such as *Jove* himself might view with Envy) the shining History of his immortal Deeds; his Conquests, Loves and Triumphs. The *Python*, pierced with innumerable Shafts, lay extended in large Pourtraiture, and covered half the affrighted Dome. At a little Distance, a *River God*, with Signs of Grief and Wonder, lifted himself above the Subject Stream; his Hand forgot a while to pour the Silver Urn. Near the flowery Bank, a *Nymph* appeared, half enclosed with Rinde, and shooting into sudden Leaves: she seemed scarce restrained from Flight, and struggling to break loose from the bending Trunk. The conscious Tree, yet trembling with Virgin Fears, offered from its yielding Boughs a Wreath of new-born *Laurel* to the

the

the surpris'd Lover, who for this fairer Plant rejected the consecrated *Oak* of *Dodona*, though worthy to bind the Brow of *Jupiter*. In the midst was represented by the Prophetic Pencil the *Delphian Isle*, consecrated to Fame in future Days for its certain Oracles. The surrounding Seas were covered with Ships, sailing towards it from different Ports; on the crowded Shore were seen the *Spartan* and *Athenian* Chiefs, arrived in solemn Embassy to enquire the Fate of *Greece*. The *Priestess*, approaching the sacred *Tripod*, shook the resounding Grot; and glowing with the God, disclosed the glorious Field of *Marathon*, and the Naval Triumph of *Themistocles*. The grateful Cities erected Monuments of the promised Victories; and Inscriptions, framed with *Attic* Elegance, recorded the Defeat of the presumptuous *Persian*, and the unerring Prediction of the *Delian God*.

This proud Structure, with its mystic Ornaments and boastful Pourtraitures, was accused by *Diophanes*, as an Insult on the Prorogative of *Jupiter*: *Heliodorus*

dorus with equal Zeal defended the Honours it ascribed to *Apollo*; whilst *Idomeneus*, mindful of the Instructions of *Mentor*, refused to decide the Claims of contending Deities. He commanded a Council of the most skilful *Augurs* of *Etruria* to be summoned; and left the Decision of this important Controversy to those authentic Interpreters of the Will of the Gods. By their Authority he hoped to put an End to the Religious Dissensions, which seemed to threaten the Disturbance of his Government; and, raising his Sceptre towards the Skies, he made a solemn Vow, to employ his righteous Sword in destroying such as should refuse to submit to their Judgment, or presume to dispute their infallible Decrees. Pleased with this Princely Resolution, the contending Priests with-drew; and separating from each other, they consulted apart with their Followers, assembled in secret Conclave, by what refined Artifices they might engage the *Etrurians* in their Interests.

MEAN while the Fame of the intended Council was spread through the City of
Salentum,

Salentum, and excited the Curiosity of the Inhabitants. The ordinary Concerns of Life seemed suspended by the Expectation of so uncommon a Solemnity; and a new Set of Opinions and Passions, Factions and Interests, hitherto unknown, were warmly espoused by the Multitude. The Minds of the People were diverted from the plain Notions of Religion, which were more level to their Capacities, and amused with the vain Obscurities of the *Art of Augury*, which they did not comprehend; and their Judgments varied, as they happened to be influenced by their several Instructors. The Wisdom of Age, and the Inexperience of Youth, was alike engaged in the Chimerical Disputes raised about this *shadowy Science*; and the Matrons and Virgins were taught to tremble with pious Rage and Horror.

THE Kingdom of *Idomeneus*, so late the smiling Scene of Peace and Happiness, was now the Seat of Discord and Tumult; too easily improved by the crafty *Etrurians* into Religious Cruelty and Enthusiastic Rage. Thus when the rosy Morn appears, delighting the Earth and
Heavens;

Heavens; if some malicious *Enchanter* wave his Wand, a Cloud conceals the purple Dawn, and the promised Day is defaced with Storms. Thus when the Vale of *Avernus* first exhaled the Stygian Vapour, the sickening Flowers began to fade, the Silver Lake denied its Coolness, and the Forests shed their Verdure; the Flocks pined over the untasted Herb, the melodious Birds dropped from the tainted Skies, and the delightful Region became an infernal Shade.



PAPER II.

N. B. *The Author, in this Part, (in which he has represented the Advice of Mentor, or of the Archbishop of Cambray, as put in Practice,) seems in most Particulars to have had in view the Council of Trent. Whoever reads it, will at least be sensible of the Difference between living where a Church flourishes, which first makes absolute Decrees for all Men to follow, and then enforces them by all the Punishments of this World; and living where a Church pretends to no such Privileges, and is not armed with any such Methods to abuse and enslave Mankind,*

THE Day appointed for the opening of the *Council* approached; and the City of *Salentum* was filled with Crowds from all Parts of *Hesperia*, led by Zeal, or Curiosity, to be present at the new Solemnity. The *Etrurians* were received by *Idomeneus* with uncommon Marks of Distinction,

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stinction, and lodged in the Palaces of his Nobles, proud to entertain such venerable Guests. The accomplished Courtiers employed the nicest Address in softening the Rigour of their Integrity, and reconciling it to the Exigencies of the several Parties and Designs that were then flourishing amongst them: Nor were the pleasing Arts of Insinuation practised in vain on Strangers, too easily dazzled by the golden Charms of Courtly Grandeur.

At length the expected Morning dawned: The Ways were strewed with mingled Boughs of Oak and Laurel, designed as Emblems of divided Zeal; and the solemn Train passed in Procession to the Temple of *Jupiter*, where the Assemblies were held. Two hundred Chariots, graced with the Ensigns of Regal State, were assigned to the *Etrurians*: In each Chariot sat aloft, conspicuous to the gazing Crowd, the pompous Figure of a Soothsayer, or an Augur, enfolded with a cumbrous Weight of Vestments, expressing in mystick Colours the peculiar Tribe to which he belonged. Twice Fifty, arrayed in Scarlet and Azure, ad-

vanced in Pairs, disputing the doubtful Right of Precedence: The Robe of sanguine Hue distinguished those, who were instructed in the barbarous Skill of exploring the Entrails of bleeding Victims; the Sky-coloured Mantle was the proper Ornament of those, who were sagacious in observing the mysterious Flight or Voice of Birds. The Remainder, a motly Train, were learned in various Arts of Incantation, and shared the gainful Science of explaining Omens, Dreams and Prodigies. *Diophanes* and *Heliodorus*, with Ten of their Principal Followers, who were admitted to sit in the Council with the numerous Band of *Etrurians*, closed the long Procession.

THE Temple, unfolding its brazen Gates, receives them entring: Sublime on golden Seats, ranged in the Form of an Amphitheatre, they sit beneath the shining Canopy of a spacious Dome, resembling a Sky; and seem a *Senate of Gods*, prescribing new Schemes of Worship to the adoring World.

IDOMENEUS,

IDOMENEUS, who honoured the Assembly with his Presence, saluted the venerable Company with obsequious Majesty; and addressed them with such superiour Sentiments of Heroick Zeal and Piety to the Immortal Gods, as seemed capable of infusing a Love of Truth into the Minds of the most Ambitious, or teaching marble Statues to breathe Devotion. He concluded, imploring their Assistance in composing the Religious Dissentions which divided his People, and bowing his Sceptre to the Earth, in sign of Submission to more than humane Authority. These Honours paid to the Assembly, he prepared to descend the Throne; but was prevented by *Diophanes* and *Heliodorus*, starting from their Seats with eager haste, and presenting at his Feet voluminous Rolls, filled with mutual Accusations. These the pious *King*, not without a severe Rebuke, gave with his own Hands to the Flames ascending from the Altar; and, recommending Union to these Sons of Strife, he retired.

THE Summons read, and Liberty of Debate proclaimed, the sacred Consult began.

began. An ancient *Etrurian* first arose, and appeared a Pillar of Integrity. A second, more soft and insinuating, next prepared to display the Power of Eloquence. His flowery Language passed over the Minds of the delighted Audience, like a refreshing Gale, breathed from the fragrant Fields and Woods, and mingled with all the various Sweetness of the Spring. A Variety of Replies were heard, like the harmonious Contention of Echoes, ambitious to repeat the grateful Sounds. The pleased Assembly appeared calm and serene, like the smooth Ocean, reflecting the silver Light of Heaven, and enticing the simple Mariner: but soon the Skies were darkened, and the faithless Serenity disappeared, the concealed Horrors of the Deep were discovered, and the credulous Vessel too late perceived itself the Sport of the Waves and Winds.

THE Scene, so artfully represented, had been concerted between *Diophanes*, and some of the leading *Etrurians*; who, though void of better Knowledge, were accomplished in the fraudulent Science of *Persuasion*.

Persuasion. The Rest were a gloomy Tribe, devoted to the darkest Superstition, which they were at once industrious to propagate and to conceal; profoundly ignorant, yet crafty; plain and simple in their Manner of Life, yet subtle, intreaguing and ambitious. The Fame of their ancient Skill in every kind of Mystick Science, entitled them to a groundless Pre-eminence above the neighbouring Nations, who received from them, with blind Obedience, the most extravagant Schemes of Religious Absurdity; and they were solicitous to preserve and extend this Shadow of *Authority*, which subsisted by the Ignorance of those who submitted to it.

DIOPHANES had not spared to represent, with the Fidelity he owed to the Supreme *Pontiff*, and the College of *Augurs*, who presided over this Politic People, that their Power was endangered by the pleasing Arts and popular Accomplishments of *Heliodorus*, who seduced their Followers by the delusive Charms of Virtue and Knowledge. His Enemies had the Malice to insinuate, that he had
been

been secretly instructed in the Philosophy of *Greece*, which was held in Horrour by all sober *Etrurians*; and he was suspected to be a Despiser of *Omens*, and to hold some peculiar Opinions of *Prodigies*. These Considerations obliged the sacred College to exert their Zeal in crushing the Author of such dangerous Novelties, and in preventing the Progress of forbidden Arts and profane Philosophy.

THERE were not wanting some few amongst the *Etrurians* themselves, who had some little Glimmerings of Knowledge; but these were rejected, as tainted Members, suspected to betray the Interests of the Society; and none were deputed to sit in the Council, who were not judged to be Proof against the dangerous Love of Truth, and capable of maintaining their Integrity against the strongest Conviction.

THESE steddly Sons of *Etruria*, conscious of the Trust reposed in them, continued a while sedate and unanimous; but they were at length enflamed and divided by the skillful Opposition of *Heliodorus*.
Their

Their Unanimity, not resulting from a Knowledge of Truth, but from a blind Engagement to maintain a Sett of obscure and ambiguous Maxims of their Superstition, little understood or considered by themselves, was disconcerted, by obliging them to explain themselves upon a Variety of Questions, raised about these Points, and represented in different Lights. The various Colours of Thought, and the intricate Mazes of Reasoning, which, so long as they had been concealed beneath the Night of Ignorance, were blended in a seeming Uniformity, when thus opening at once to their View, at the first Approach of Light, threw them into a sudden Diversity of Opinions, more wild and preposterous than can arise in the weakest Minds, when accustomed to the Search of Truth. It was not difficult for a few, who were skilful in Reasoning, to mislead a Multitude, thus bewildered in the Confusion and Uncertainty, which attends the Dawn of Knowledge ; and to animate them against each other, by pointing out their mutual Inconsistencies. The Ignorance and the Disingenuity they betrayed, afforded an ample Revenge to the Lovers

of Virtue and Knowledge, though sure to be oppressed by their Injustice. Their Violence and Malice was obvious to a common Observer; and, had a Philosopher been present, the surprising Absurdities they started every Moment, and the Labyrinth of Confusion they were led into by the innocent Stratagems of Argument, had furnished a Scene of *Socratic* Mirth, more exquisite than ever entertained the *Academy*. The *Gods*, whose Honour they vainly pretended to assert, beheld them with Derision; and *Olympus* shook with incessant Laughter.

THESE learned Disputes, which had agreeably diversified the different Days of the *Council*, were at Length determined by the secret Instructions dispatched from *Etruria*. The decisive Sentence heard, the Debate, which had produced such an unsuspected Multiplicity of Opinions, was closed in an Instant, and the former Face of Unanimity returned. New Refinements of *Etrurian* Superstition received the general Assent; and Truth and Sincerity, disguised under borrowed Names, were renounced with direful Impre-

precations. The lofty *Odes*, composed by *Heliodorus*, were forbidden to be sung or recited; and Hymns of an ignoble Strain were preferred in the Temples. The vocal Groves and consecrated Springs were silenced; even the innocent *Harp* was reformed, and the Number of its speaking Strings reduced.

THE Decrees of the Council were engraven on Tables of Brass, and deposited in the Shrine of *Jupiter*; and twice in each revolving Century these Monumental Tables were ordered to be brought forth before the prostrate People, and Publick Thanks returned to the God, who would doubtless have preserved from Rust the precious Pledges.

THE Acts of the Council were confirmed by *Idomeneus*, and sworn to by all the principal Men of his Kingdom. Many doubted in secret, so faithful were the silent Admonitions of their Reason; but all openly conformed, so prevalent was their Infirmary. The least Violation of these righteous Acts was restrained by severe Laws; and a Tribunal erected, on

which *Diophanes* fate, as Supreme Judge : But since Decency would not permit him to defile his pious Hands with Blood, the Honour of executing these sanguinary Laws was reserved to the obedient *Monarch*.

THUS Constraint in Religion supplied the Place of Persuasion ; and the Temples were usurped by Ignorance and Insincerity. The Multitude were not solicitous to examine, whether the appointed Rites were approved by the Gods ; and the Incense offered on the Altars was loathed by the more sagacious Worshippers. Truth and Piety thus banished, Justice and Innocence, with every Virtue that contributes to the Happiness of Society, retired : Liberty was rejected with Contempt, by a People possessed with Zeal for their own Oppression ; and Poverty and Misery already began to be felt.

SUCH were the Fruits of an *Etrurian* Council, assembled to impose an *Arbitrary Scheme of Religion*, and armed with Civil Power to procure a forced Obedience to their Decrees.

PAPER III.

THE Gods, assembled in the lofty Bowers of *Olympus*, beheld with Displeasure the Temples of *Salentum* profaned; and gave it in Charge to the Winds to disperse the Clouds of Incense, wafted thence through the polluted Skies. They condemned the credulous Weakness of *Idomeneus*, in suffering himself to be so easily misled by the treacherous *Etrurians*; and they murmured at the Counsels of *Minerva*, which seemed to favour the Religious Fraud. The Goddess of Wisdom, conscious of the Beauty and Harmony of her unfathomable Designs, remained silent: At length, the Father of the Gods, serenely smiling on his beauteous Daughter, thus disclosed her secret Purpose to the discontented Powers. “ Let not the Inhabitants of these blissful Bowers any longer repine at injured Virtue, or behold with Pain the Triumphs of prosperous Impiety: Impiety shall be ensnared by Success, and Virtue rise more glorious from Oppression.

It

It was agreeable to the mysterious Plan, framed for dispensing the pure Light of Religion, and dispelling the Darkness that overspreads the Earth, to manifest the hidden Fraud and Malice of the *Etrurians* in obtruding their impious Superstitions, by arming them with the Power they so much covet; and to punish the Presumption of *Idomeneus*, in supporting their unjust Pretensions, by submitting his Sceptre to be the inglorious Instrument of the Cruelty of *Diophanes*. The Artifice employed by *Minerva*, in compassing these wise Ends, was just and innocent; nor was *Idomeneus* deceived but by himself. If he was counselled to leave the Cause of Religion to the Friends of the Gods; he was not obliged to yield blindly to the gross Deceits of Hypocrisy. If he was commanded to support their Decisions; it was not permitted to maintain them by Violence and Injustice. If the Regal Sceptre, so powerful in misguiding the Minds of the People, always too obedient to its erring Motions, could not safely be employed in pointing out the invariable Truths of Religion; its Influence could not be less dangerous, when

when directed by the designing *Etrurians*. If he desired to compole the Religious Débates which disturbed his Government, these Debates must inevitably be encreased and perpetuated by Oppression; nor can true Concord be maintained without Liberty. A Conformity of Errors, which is the monstrous Birth of Ignorance and Insincerity, may indeed be sustained by Force or Fraud: but an Agreement in Truth, which can only be the Result of Knowledge and Integrity, cannot subsist but by a perfect Freedom of Mind; since Knowledge is obstructed by every Restraint on Thought, and Integrity is endangered by every Bias on the Judgment. Thus it is evident, that the ungenerous Methods taken by *Idomeneus* to enslave the Minds of his People, were owing to the Narrowness of his Understanding, incapable of judging aright what would contribute to the Discovery and Advancement of Truth. But the favourable Goddess, who prepares new Instruction and new Glory for her *Telemachus*, condescends once more to employ the Heroic Youth in removing the Mistakes of this unhappy Prince.

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Let not then the shining Synod of *Olympus* refuse to approve her wise Conduct, or to concur in the glorious Design: It is a Task denied to presumptuous Mortals, and reserved for the Gods, to rectify the Disorders of the Religious World."

THE Wisdom of *Minerva* thus vindicated, and her great Design declared, Marks of Delight and Admiration were seen in every Celestial Countenance; and every propitious Power wished to bear a Part in the Restauration of Religion. It was first determined to inspire with new Zeal the dispersed Followers of *Heliodorus*; and *Iris* was sent from the suppliant Deities to demand the Harp of *Apollo*, which alone had Power to awaken in their Breasts the sacred Love of Harmony. Her purple Wing streaked the Skies with redoubled Lustre, as she approached the God seated in his radiant Sphere; and, returning with the shaken Harp, she diffused the melodious Sounds through the ethereal Regions, and touched with Transport the Hearts of Men and Gods. Admonished by the trembling Strings, the Shepherds resumed their neglected

lected Reeds, and a Variety of rustick Instruments were heard beneath every spreading Beech, or consecrated Oak. In every Glade was met a mingled Choir of ruddy Maids and Swains, adventurous to tread in mystick Mazes the guilty Turf; and every Grove was taught to repeat the Name of *Phæbus*, so long disused. Thus, after the Rigour of a long Winter, if the Breath of a whispering *Zephyr* awaken the genial Spring, a sudden Verdure paints the Meads, the Trees are filled with opening Blooms, and the wild Harmony of Birds resounds through the melodious Woods.

THE new Enthusiasm, thus beginning to infect the rural Shades, and to spread amongst the simple Swains, was soon divulged by Fame: Some censured, others despised the dangerous Innovation; and all the wiser sort joyned in decrying the Ignorance and Presumption of the reforming Rusticks. *Diophanes*, confirmed in Power, and proudly exalted above the Fear of Opposition, overlooked the Attempts of such puny Adversaries; and his Cruelty was a while

suspended by Contempt. The principal Followers of *Heliodorus*, who had submitted to the Council, fearful of giving Umbrage to their new Leaders, and suspected of retaining their former Opinions, refused to countenance the innocent Swains : and the Court of *Idomeneus* were too refined to be engaged by the Vanities of popular Superstition.

HELIODORUS, when he found himself condemned by the Council, had sought the peaceful Refuge of an obscure Retirement. A Cave, formed by a native Rock, protected him from the Sun, and from the Showers ; the Fields and Woods supplied Food ; and the crystal Urn of a murmuring Spring ministered to his Thirst and Slumbers. His Harp, unstrung, graced the Trunk of a monumental Pine ; and the mute Shades, guiltless of his Songs, protected the concealed Hermit, repining at inglorious Safety.

WHILST here he wastes the Hours in fruitless Solitude, the Son of *Maia*, sent by the Command of *Jove*, enters
the

the silent Cell ; and, declaring to him the Orders of the Gods, commits to his skilful Hand the Harp of *Apollo*. Raised from the mossy Bed, he receives with Transport the golden Gift ; and issuing from the secret Shade, like some fabled Heroe adorned with celestial-Armour, he joins the rustick Crowd, and offers himself to be their Leader. The *Thracian Orpheus* was saluted by a less joyful Throng, when, returning from the relentless Realms of *Proserpine*, he assembled the listening Forests, and softened the pitying Rocks with his enchanting Lyre. *Diophanes*, alarmed by his celebrated Name, too late opposed the spreading Mischief : The Multitudes, allured by his harmonious Strains, were deaf to the loudest Threats ; nor could their Zeal be conquered by the Terror of inflicted Punishments.

A GENTLE Shepherd, skilful in the Melody of the Pipe, and distinguished amongst the rural Swains, was surpris'd in the treacherous Woods ; like the Nightingale, betrayed by her Songs into the Snares of the cruel Fowler. In vain

did his Youth and Innocence, the Favours of the Muses, and the Applauses of the admiring Swains, the Tears of Parents, or the Vows of the fairest Virgins, plead in his Defence. His unrelenting Fate was deplored in all the neighbouring Vales ; the pitying Echoes repeated mournful Elegies in his Praise, and his Tomb was heaped with forbidden Flowers.

VARIOUS Examples of Severity were tried, with like Success, on the persecuted Train of *Phæbus* : Those whom Fear restrained from following the inspiring God, preferred their Vows in secret ; and even such as were not touched with the Love of Harmony, applauded the Constancy of the harmonious Band.

HELIODORUS, having thus restored the Honours of *Apollo*, and peopled the unfrequented Forests with his Worshipers, when he could no longer be concealed in the defenceless Woods, retreated to the Fortresses built by *Idomeneus* on the Confines of the *Manduci-*
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ans. These Fortresses were held in Custody by the *Spartan* Troops belonging to *Phalantus* ; who, not regarding the Prohibition of the Council, continued to recite the *Pæans* they had learnt on the Banks of *Eurotas*, and to celebrate the Festivals of *Apollo* in their Country Manner ; nor did they refuse to protect his Priest, whom they received with Marks of the greatest Veneration.

IDOMENEUS, resenting this Indignity, and mindful of his Vow to support the Authority of the Council, threatened to chastise the Insolence of the *Spartans*, in supporting the Author of the Religious Tumults spread amongst his deluded Subjects. *Diophanes* was not wanting to inflame his Princely Zeal, and implore his Assistance, against these formidable Enemies of the Gods ; nor did he neglect to claim the promised Vengeance, due from his righteous Sword. *Philocles*, who, though prejudiced in favour of the *Etrurians*, had always opposed the rash and violent Proceedings of this haughty Priest of *Jupiter*, inclined to
more

more moderate Counsels. He represented to *Idomeneus*, that the *Manducians* would be alarmed at this new Violation of the Peace ; that the *Grecian* Colonies would be obliged to defend the Fortresses entrusted to their Care ; and the War so happily prevented by *Mentor*, would be kindled afresh in *Hesperia*. *Idomeneus*, who had foreseen these Difficulties, hoped to have prevented them by the Mediation of *Nestor*, to whom he had made his Complaints of these disorderly Troops ; who, instead of preserving the Peace between him and the *Manducians*, disturbed his Government, and affronted the Laws and Religion of his Kingdom. The Messengers returned laden with Wreaths of Cypress, and related the mournful Exequies of this antient Oracle of Prudence ; who, surviving so many Ages of Heroes, by whom he had been beloved and honoured, had at last expired, a friendless helpless old Man, amidst a new Race of *Pylians*, who were Strangers to his glorious Deeds, and ignorant of his consummate Wisdom. Touched with the Loss of his

Heroic

Heroic Friend, and hopeless to extricate himself from the Perplexity of his Affairs, *Idomeneus* was filled with Grief and Uncertainty, and began to taste the bitter Evils prepared for him by the *Etrurians*.



PAPER IV.

WHILST the Realms of *Idomeneus* were thus filled with tumultuous Fears, and savage Cruelties ; and his Councils disturbed by the ungoverned Rage of Superstition, proudly seated in his Throne by the mistaken Counsels of *Minerva* ; *Ulysses*, by a more favourable Conduct of the Goddess, recovered the Possession of *Ithaca*, and punished the lawless Pretenders to his Queen and Sceptre. The widowed Isle, which had languished so many Years for his Return, already began to taste the Blessings of his Government, and to reap the Fruits of his long Absence ; which was rewarded with a various Tribute of Wisdom, collected from different Climates, Nations and Empires. The Happiness of his People thus restored, he wisely determined to confirm and secure it by foreign Alliances. *Idomeneus* was honoured with his

his first Embassy, sent to renew their ancient Friendship, and to demand *Antiope* in Marriage for *Telemachus*. He received the welcome Proposal with Joy: and, in a Moment, ceased to apprehend the Difficulties he had been engaged in. *Philocles* was sent to congratulate *Ulysses* on the happy Conclusion of his glorious Adventures; and he was instructed to hasten the Return of the impatient Lover, a second Time to restore Peace to *Salentum*, and to support the Counsels of *Mentor* amongst the Princes of *Hesperia*.

THE new Alliance was received with Pleasure by the People, by whom the virtuous Son of *Ulysses* was highly esteemed and honoured. The City of *Salentum* prepared all its Magnificence to grace the intended Nuptials; nor were the humble Fields and Meads less ambitious to display their innocent Pride. In every chearful Green, the Names of *Telemachus* and *Antiope* were recited in Pastoral Scenes, or woven with mystick Flowers, copied with rude Imitation from the lofty Odes, the triumphal
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Arches,

Arches, and all the deathless Labours of the Academy, formed by the Genius of *Mentor*, and rewarded with the Bounty of *Idomeneus*.

DIOPHANES alone, amidst the general Joy, was possessed with secret Jealousy and gloomy Discontent : He feared a superior Wisdom might lessen the Authority of his Counsels ; and was less delighted with the promised Aid of *Telemachus*, than with the Absence of *Philocles*, who had been an Obstacle to his Designs. He foresaw the ingenuous Virtue of *Philocles*, who had been honoured with the Friendship of *Mentor*, would engage *Telemachus* in his Sentiments ; and he proposed to strengthen his own Party, by recalling *Protagoras* from Banishment. He was leagued in strict Union with that perfidious Favourite, to whose fraudulent Designs he had often made Religion itself subservient. Oracles had been forced to speak by his Direction ; and bleeding Victims had been taught to flatter him with false Assurances of Success in the most pernicious Enterprizes. Now therefore, he
ceased

ceased not Day and Night, to employ all his Zeal, and all his Interest, in favour of his exiled Associate ; and this, with such Success, that the Torrent of popular Inclination towards him, by Art and Management, grew in a little Time almost irresistible. *Idomeneus*, surprised at the general Prepossession in his Favour, complied, with much Reluctance ; but the Address of this artful Inmate, (so well practised in his Heart, and so dextrous in the Subtilties of Insinuation,) soon removed the Remains of his Aversion. He seemed again confirmed in the Power he had before so much abused ; and despised his Enemies, to whom he was once more become formidable. He only dreaded the Return of *Telemachus*, which he despaired to prevent ; but the Gods, who delight in disappointing impious Designs by seeming Success, tempted his Hopes with a flattering Prospect of dissolving the Alliance he so justly feared.

A TEMPLE, sacred to *Diana*, stood not far distant from *Salentum*, enclosed with a spacious Lawn, diversified with

Grots and Fountains, shady Vales and Forests, the delightful Retreat of a select Band of Virgins, all of Noble Birth, dedicated to the Service of the Temple, and trained up in Nymph-like Exerciles, suitable to the Companions of the Goddesses. Hither *Antiope* frequently resorted, and graced the Troop of quivered Huntresses with her Presence: Nor did the wounded Deer less boast her silver Shafts, than those of *Diana*; nor were the crystal Streams less delighted to bathe her beauteous Limbs. In a shady Recess, within the sacred Enclosure, there lay, softly reclined on a verdant Couch, the Figure of *Latona*, fainting as from a Mother's Pain, and smiling on two Infants more beautiful than the new-born Light. A Festival, annually celebrated in Honour of their Birth, was now designed to have been omitted, as interdicted by the *Etrurians*, had not an Oracle, disclosed to the Nymphs in secret, enjoined the Observation of it. To remove the Fears of the timorous Troop, the Goddess engaged *Antiope* to assist at the forbidden Ceremony. The Nymph *Opis*, assuming the Form of *Theano*,

ano, the Daughter of *Merion*, the fairest of the beauteous Train, and the most beloved by *Antiope*, entered her Apartment, unsuspected in this familiar Shape; and declaring the Will of the Goddess, resumed her yellow Wings, and marked the Skies with her golden Flight. The prostrate Virgin, admiring the beauteous Messenger of *Diana*, acknowledged the Honour of the dread Command, and despised the Dangers attending Obedience.

AND now the silver Crescent held forth the sacred Signal in the Skies, and the Nymphs were assembled in the conscious Shade. An Altar, composed of Turf, and covered with rural Honours, was dedicated to *Latona*; and Wreaths of Flowers, new gathered, were offered to the Infant Deities. *Antiope*, graced with a Lute, softer than murmuring Gales or falling Waters, directed the contending Choirs; which divided the Attention of *Latona*, whilst they recited, in alternate Hymns, the Praises of her beauteous Off-spring. Whilst thus intent on the Midnight Festival, they inspired the vocal Shades, and awakened the

the slumbering Echoes ; the chaste Recess was violated by the profane Approach of an armed Band, and the awful Figure of *Diophanes* was seen to enter the shrieking Groves. The timorous Train left the unfinished Rites ; and dispersing, like a Flock of Doves admonished by the sounding Wing or threatening Talons of the Hawk, took Refuge in the thickest Shades. *Antiope* alone remained undaunted : Her Presence awed the invading Crew ; and their Leader, not less surprised than if his fearful Eye had distinguished the Goddess herself amidst her Nymphs, withdrew, like a timorous Hunter, when beyond his Hopes he has enclosed in the Toils some nobler Prey.

THE Remainder of the guilty Night was spent in plotting with *Protagoras*, how he might with Security oppress her Innocence. Confirmed in well-concerted Wiles, he assails *Idomeneus* with the heart-wounding Accusation ; and laments the fatal Necessity he found himself under, of passing Sentence on the Royal Maid. A well-dissembled Zeal,

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tempered with mild Composure, sadden-
 ed his Brow : Himself unmoved, he af-
 fects to excite and allay by Art, the va-
 rious Passions of a King and a Father ;
 and ballances the Tenderesses of Hu-
 manity with the Authority of Laws and
 Religion. *Protagoras*, concluding the
 Resentment of his injured Love would
 be sufficient to prevent the Son of
Ulysses from engaging in the Interests of
Idomeneus, proposed to elude the Sen-
 tence of *Diophanes*, by permitting *An-
 tiope* to put herself under the Protection
 of *Diana*, and to remain amongst the
 Virgin Train, who claimed the Privi-
 lege to be exempted from his Jurisdic-
 tion. *Idomeneus*, disdaining to owe the
 Safety of his Daughter to an Artifice so
 mean, and so injurious to her Heroic
 Lover, determined to defend her Life
 and Honour, though at the Hazard of
 offending all the Gods. He repulsed,
 with Contempt, the hoary Insolence of
Diophanes ; who, in Revenge of his
 slighted Authority, displayed before the
 treacherous Shrines the Crime of the
 haughty Monarch ; and, by the Voice
 of a fallacious Oracle, destined *Antiope*
 to

to the cruel Altars. The madding Crowds, inflamed with Zeal, and drunk with the Terrors of avenging *Jove*, surround the Palace, and demand with loud Clamours the Virgin Sacrifice. *Idomeneus*, amazed at the Fury of the People, and terrified with the threatened Vengeance, recalls to his distracted Thoughts the Shores of *Crete*, and the Seas impurpled with his bleeding Son, whom he had devoted to *Neptune*. His rash Hand seems again to pierce the tender Youth, and with the lifted Dagger to upbraid the cruel Stars and Gods. The Image of *Antiope* expiring in the Temple, revives the forgotten Sorrows; and teaches him to curse afresh the fatal Vows, which must a second Time be expiated with the last precious Remains of his dearest Blood. He mourns his *Cretan* Realms, in vain deserted, if the same repeated Crimes must still pursue his unfortunate Retreat; if he must again be compelled, a wandering Fugitive, to abandon the hospitable Seats of *Hesperia*, and to found new Kingdoms in some distant Clime, secure not to be saddened with the Fate of his now extinguished

tinguished Race. Alas! what new *Antiope* shall accompany him in this second Flight, and with her fond Entreaties reconcile to Life the Soul of a Father, deprived of every Comfort, and embued in the Blood of all his Children? The mournful Prospect gave him up a while to Sorrows, and left him fainting beneath a gloomy Shade.

PROTAGORAS, willing to take Advantage of his Weakness, and fearing his Return of Vigour, chose the present Moment to urge the Sacrifice; but cautious of his Resentment, he intimated the dangerous Advice to *Diophanes* in such an ambiguous Manner, as he might afterwards disown. *Diophanes*, easily encouraged to Mischief, and slow to guard against the wary Statesman, blindly obeyed the ensnaring Message. The Temple was already prepared to receive the beauteous Victim; and a select Crew of furious Zealots was dispatched to the Shrine of *Diana*, commanded and determined to bear away their trembling Prey, tho' embracing the Statue of the Goddess. The mournful Train, hurried

along with rude Disorder, was already seen issuing from the consecrated Shades, attended with a nobler Pomp of Graces, than those which inhabit the *Idalian* Bowers. *Antiope*, advancing with undaunted Steps, drew the Attention of the gazing Crowds ; whilst, unperceived, the Navy of *Telemachus*, urged by labouring Gales, sollicitous to preserve their precious Charge, the publick Care of *Olympus*, entered with timely Speed the Harbour of *Salentum*. The Multitude, admonished by the shouting Mariners, turned at once their Eyes, and beheld the Ocean covered with friendly Sails. The well known Heroe, saluted by joyful Acclamations from the impatient Shore, redoubles his Haste : the priestly Band dispersing, release their Victim, yet trembling with doubtful Joy, and unbinding from her braided Tresses the holy Garland, to reward her Deliverer.

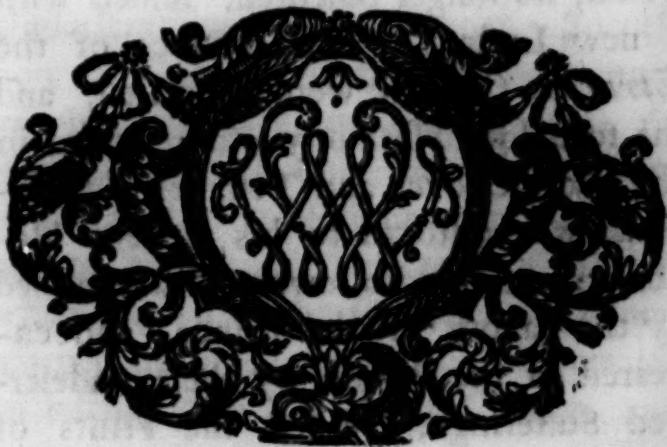
At the same Time *Idomeneus*, recovered from the gloomy Trance, sallies from the Gates of *Salentum*, no less swift to her Rescue. The Transport of
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the meeting Heroes is diffused through the admiring Throng: They enter the City with tumultuous Triumph, and lead to the Temple of *Jupiter*, now deserted by the guilty Tribe. At the Entrance of the Temple, a prostrate Vestal, with Tears, demanded Justice against the impious *Diophanes*. She had in vain implored him to spare the Life of her Brother, whom he had condemned as a Follower of *Heliodorus*. The inexorable Judge, though unmoved at her Tears, was touched with her more prevailing Form. He appointed her to return at a convenient Hour; and conducting her to a guilty Alcove, he assailed her chaste Ears with loathsome Importunities; which, rejected with Scorn, concluded in lawless Force, though urged in vain. To silence her Clamours, the injured Vestal was dismissed with an empty Promise to save the Youth, whom his Orders had before consigned to the relentless Axe. Her Grief and Resentment of the cruel Treachery, long strove in secret with her Virgin Shame, and Dread of the powerful Oppressor; till at length the

Detection of the Oracle, which had been contrived by his Direction against the Life of *Antiope*, gave birth to her Revenge.

A JUST Enquiry disclosed in open Light a vast Variety of hypocritical Frauds and dark Impieties : The awful Secrets of *Etrurian* Craft were exposed to the long deluded People ; and their Veneration was changed into Contempt and Horrour. *Protagoras*, who had been engaged in these enormous Crimes, on the first Discovery, precipitated his Flight. *Diophanes*, less ingenuous, presuming by the Sanctity of his lifted Brow, and the Pomp of his artful Eloquence, to elude the Punishment so justly due to him from his exasperated Prince and bleeding Country, confided in the Remains of Authority he still preserved amongst the more superstitious *Salentines*. His Guilt appearing more monstrous, through the Veil of *Hypocrisy*, soon betrayed him to an open Condemnation ; but *Idomeneus*, refusing to stain the Sword of Justice, decreed him to the Infamy of *Exile*. Enriched
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with the Spoils of his deluded Votaries,
and enjoying the angry Gods, he took
Refuge amongst the *Etrurians*, where
his boasted Treachery, not losing its
usual Reward, was loved and cherished,
whilst the *Traitor* himself was despised
and abhorred.



PAPER V.

THE Detection of the enormous Impiety which had long tyrannized in the Temple of *Jupiter*, produced a new Face of Religion in *Salentum*: Virtue and Innocence, which had before been blasted, as by an unkindly Season, were now seen to flourish; and Truth, no longer obscured, shined with a new Lustre. The Decrees of the *Etrurian* Council were cancelled, and the forbidden Harmony was renewed in the vocal Groves and Temples. *Heliodorus* was restored to his ancient Honours; and his Followers, distinguished by the Favour of the Prince, and endeared to the People by their undeserved Sufferings, reaped the Fruits of their honest Zeal and Constancy.

THE principal Followers of *Diophanes*, who were involved in the Infamy of their Leader, and exposed to the just Hatred of the People, retired
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with conscious Shame and Fear. Such of them, as had been less distinguished, silently deserted the Cause they were ashamed any longer to defend, and yet unwilling openly to condemn. As they apprehended (not without Cause) the Suspicion of Insincerity, and the Reproach of Inconstancy, they affected to dissemble the Change they were obliged to make; and passed by Stealth from Opinion to Opinion, by such gradual Advances, as might deceive an undiscerning Judgment: the fleeting Schemes of Thought, passing over their clouded Understanding, resembling the Succession of Colours in the Rainbow, ever varying, yet ever undistinguishable. As it had been their only Care to conform to the prevailing Notions, they scrupled not to appear in the Train of Truth, when dressed in the Ornaments so long usurped by Error; but they still remained insensible to her native Charms, and looked with Scorn and Envy on her sincere Admirers. They even beheld with Pain the Brightness of those unborrowed Glories, which they had before despised, when appearing to every
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discerning Eye most amiable, in Distress ; and discovered, in their feigned Submission, the Tokens of a settled Hatred and Contempt. They blamed the seeming Disorder of her Triumph, which was guided by Liberty ; and regretted the strict Regularity, which had been observed by the well disciplined Band of Falshood. They murmured at her uncertain Conduct ; and misrepresented all her Steps, as leading through untrodden Paths, impossible to be traced by the wandering Multitude. They much lamented the Confusions that must attend them in the Pursuit of a Guide, so often concealing herself from her Followers ; and they ceased not to urge the Necessity of preventing those Confusions, by the approved Methods which had heretofore preserved them unanimous in Error.

THIS plausible Pretext was too easily admitted by the less judicious Lovers of Truth, who were dissident of her native Strength, and presumptuously officious to arm her with the borrowed Aid she disdains. They fondly imagined the
violent

violent Methods which had been practised against her, might be no less successfully employ'd in her Defence: not considering, that Force is not only dishonourable, but injurious to her in the Event; and that she is debarred from the Means of revealing herself to such as are deprived of Liberty: the Judgment, when restrained in its Determinations, being no less incapable of being duly swayed by Evidence, than a Ballance, not suffered to play freely, is disabled to discover the Proportions of different Weights.

THE various Schemes of mutual Oppression, advanced by the misguided Friends and the concealed Enemies of Truth, in consequence of these narrow Maxims, ranged the credulous Multitude who espoused them into separate Tribes, and laid the Foundation of future Divisions. *Idomeneus*, observing the Seeds of Strife so plentifully springing up, and infecting the Fields with their Contagion, determined, like a prudent Husbandman, to extirpate the growing Mischief: but he was conscious that he wanted Skill to distinguish the different Product of this mingled Harvest; and he feared a second

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Time to entrust in furious Hands the destructive Scythe, which might again be misemployed in mowing down the wholesome Herbs and Flowers, and taught to spare the noxious Weeds.

PERPLEXED with these Cares, and pondering in his Mind the different *Schemes* of Religion claiming the Sanction of his Authority, he imparted his Doubts to *Telemachus* and *Philocles*, and demanded their Advice. *Telemachus*, modestly declining to offer his own Opinion, chose rather to relate a Conversation he had with *Thermosiris*, when reduced to the Condition of a simple Shepherd in the Deserts of *Oasis*. This unambitious Priest of *Apollo*, leaving the magnificent Shrines of *Memphis*, was retired to a little Temple, situated in an unfrequented Forest, where he might enjoy unenvied the desirable Liberty of Contemplating, and communicating to the ingenuous Swains the Fruits of his Contemplations ; a Liberty long since banished by the Jealousy of Superstition from the more wealthy and populous Parts of *Egypt*. “ O *Telemachus*, said he, when you shall again be restored to *Ithaca*, and that Pastoral Crook, now
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honoured by your noble Hand, shall be exchanged for a Regal Sceptre, may your Gratitude to the immortal Powers he expressed, in reviving the antient Simplicity of Religion!" As I pressed him to direct me in so difficult an Undertaking, he replied, (with a Smile of Wonder at the fancied Difficulty,) "The Task is easy to discover sacred Truth, obvious as the Light, and inviting the Search; perpetually diffusing its Beams throughout the intellectual World, and impossible to be excluded without the united Efforts of Force and Fraud, pretending to be employed in its Defence. But the different Methods of propagating Truth, I cannot better illustrate and explain to you, than by giving you a Sketch of the mythological History of *Egypt*, the celebrated Seat of so many Revolutions in Learning and Religion.

IN former Times, a Race of Sages flourished in this happy Climate, led by their free Choice, to excel in various kinds of Science, and unrestrained in their Enquiries. Their Wisdom and Integrity, directed by no compulsive Influence, was sufficient to determine them to agree in

the plain Maxims of Virtue and Religion, in which they successfully instructed the People: and Matters of more deep and curious Speculations were debated amongst themselves with such ingenuous Candour, that their noblest Pleasures were owing to the Variety of Opinions, with which their elegant and improving Conversations were agreeably chequered. Their Assemblies were held in Groves and Academies, adorned with Hieroglyphics, and enriched with precious Monuments of Antiquity; and all the various Stores, which contribute to the Advancement of Literature, were amply supplied by the Bounty of our *Egyptian* Kings. The Streams of Knowledge, issuing from this fruitful Source, and following their natural Current, were diffused, like the Waters of the *Nile*, enriching the nobler Plants with the choicest Fruits and Flowers, and conveying sufficient Nourishment to every meaner Shrub. The tempting Seats of Knowledge were at length invaded by Luxury and Ambition: Ignorance next succeeded; and soon gave birth to a various Race of Errors, greedily contending for the learned Spoils, and challenging the Dominion of all the spacious

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Academies, once so flourishing, now buried in inglorious Ruins. Each of these Sons of Ignorance, as they prevailed by Turns, assumed the Prerogative of Truth, the beauteous Daughter of Knowledge; and, with barbarous Pride, challenged the Homage of his vanquished Brethren. The reigning Error, destitute of every Power which might engage a willing Submission, knew no Support, but Force; whilst the rebellious Subjects, if released from the Chain that held them in unwilling Concord, tending at once to separate from their Head, and to disunite from one another, each of them equally aspired to the same Empire over Truth and Conscience. Thus religious Falshood, sprung from Vice and Ignorance, maintains itself by enslaving Men's Minds, and preventing all such Enquiries, as threaten its Detection; nor can this mysterious Labyrinth of Deceit be unravelled, but by tracing back the same Steps, by which Mankind are first led into it. Thus Truth, when banished by indulging Ambition, Ignorance, and servile Restraint on Thought, may successfully be retrieved by encouraging Virtue, Knowledge and Liberty; at the Dawn of which, all the
fantastic

fantastic Scenes of Falshood vanish by Degrees, as the fleeting Shades are dispersed by the purple Wings of the Morning."

THE heroic Hearers were touched with Admiration, at the sublime yet simple Doctrines, delivered by *Thermosiris*, and recited by *Telemachus* with manly Grace; but, new to these more enlarged Sentiments, so different from the narrow Views of Ambition and Power, and diverted by the Confusion of Affairs from a calm Attention to Truth, they did not easily comprehend all the Force and Beauty of this harmonious Scheme. *Idomeneus*, who was at first much alarm'd with the Apprehension, That this Permission to propagate religious Knowledge might introduce a Variety of monstrous Errors, perceived by a little Reflection that the plain Notions of Religion might be no less safely trusted to the Freedom of Enquiry, than the wondrous Discoveries of Astronomy: which were far more successfully carried on by the *Chaldean* Shepherds, undisturbed in their native Liberty, than if the greatest Lawgiver, assisted by the wisest Senare the most flourishing Empire could ever boast,

boast, had presumed to direct in what Manner the Motions of the Stars ought to be explained, or to restrain the Observations of Astronomers in the unbounded Fields of *Ether*. *Philocles*, who feared the *State* might be embroiled by the Liberty of maintaining different Sentiments in Religion, was convinced by *Telemachus*, though with some Difficulty, that Injustice is the sole Cause of Civil Discord; and that the Publick Tranquility is no more endangered by the Diversity of religious Opinions, if mutual Oppression be prevented, than the free Government of *Athens* was disturbed by the different Sects of Philosophers, when indulged in the utmost Liberty of debating Points of the greatest Moment.

IDOMENEUS at length found all his Difficulties cleared by the plain Maxims of *Thermosiris*, and the convincing Eloquence of *Telemachus*: Each anxious Thought vanished like a Cloud dispersed by a vernal Gale; and his Mind recovered its Serenity. In order to declare his Resolution, he commanded a solemn Assembly to be called, and a Sacrifice to be performed to all the Gods. The *Augurs* pronounced every Omen to be prosperous

rous; and the great Design was approved by an Oracle, dictated by *Jupiter* himself, commanding "That the Worshipers of the Gods should be free."

FROM henceforth Oppression ceased; and Strife and Discord, its inseparable Concomitants, retired from the Temples. The various Confederacies in Error and Ignorance, formed by servile Fear and sordid Interest, were dissolved: Truth, pointed out by Knowledge, was the Delight of well-form'd Minds; and the undissembled Love of Mankind the Centre of an Universal Union. By the bright Influence of such attractive Charms, the willing People joyned in lasting Concord, and conspired in advancing the Common Happiness. The Thynian Borders of *Hymeteus* less allure the industrious Swarms, than the Lovers of Truth and Knowledge were engaged to honour with their Residence the well-governed Territories of *Idomeneus*. The Neighbouring Nations, fired with Emulation, shook off at length the Yoke of *Etrurian* Bondage; and Virtue and Wisdom continued for many Ages to flourish in *Hesperia*.

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